

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

There is one thing that puzzles us a good deal. Why should anybody be anxious to go on a crusade against belief in the immortal life? We can understand anyone sorrowfully giving up that belief, and plodding on in silence about it: but why try to turn unbelief into a gospel and go about as the missionary of a dead hope? And yet this is often done.

The latest apostle of unbelief is the well-known German, Büchner, who seems to revel in his gospel of the cabbage-stump on a dust-heap. And, all the time, be it remembered, his gospel is, to say the least of it, as much founded on assumption as the believer's hope. He cannot *know* there is no personality after death. So then, even though the believer and he do stand together as mere assumers of this or that, surely the believer's hope is more legitimate or more noble than the unbeliever's denial. Why should we not give all good things the benefit of the doubt? Anyhow, for pity's sake, and in the name of common-sense and even decency, let the unbeliever leave the poet, the seer, the idealist alone. You cannot make a gospel out of a denial; you have no right to deface a beautiful picture; there is no sense in simply dragging a lofty standard down.

But there is a kind of cant of this school of philosophical unbelievers. All the time, they say they believe in Immortality. But it is the immortality of the cabbage-stump, the leaf, the waves of the sea. *They leave results!* Schopenhauer asked, "Where are the dead?" "With us," he answered. But he only meant—with us in what they did, in what they left behind, like the dead leaf which served to develop its bit of the tree and left behind the place and germ of the next leaf. That was all George Eliot meant in her much misunderstood lines beginning, "O, may I join the choirs invisible!" Says Büchner:—

Out of every death rises new life; out of life, death. From the first cell or the first lump of protoplasm runs a continuous stream or an uninterrupted chain of life through all generations of plants, animals, or men, and it reaches down to the present day. The present human brain, with its highly developed power, is only the result and last expression of the labours and activity of innumerable generations of men, who have lived in innumerable hundreds of years—an activity from the sum total of which not the slightest element has been lost. Even the mere existence of a soul is a part of that activity. It is as Herbert Spencer says, that the human brain is an organic register of endless experiences made by countless numbers of men. This is the immortality which awaits us. There is no other. There can be no other. Let no one ask for personal immortality.

"There can be no other." In the name of Science, tell us how you know it! "Let no one ask for personal immortality." In God's name, Büchner, *tell us why!*

The "Review of Reviews" is getting strongly political. Will it end by becoming—a "Review of the World"? By all means. It will be more interesting than ever; all the more because one can never be quite sure under what thimble the pea will be next. For instance, Mr. Stead praises Mr. Chamberlain, despairs over Mr. Asquith, upholds the Tzar, hits out at the House of Lords, and sniffs at the Japanese. The December number is full of chatty reading and welcome portraits and pictures.

By selecting three or four rather weak points in Mr. Podmore's "Apparitions and Thought transference," and by treating even these in the vein of the "funny man of the party," "Nature" manages to make him look rather ridiculous as an eager believer and a credulous acceptor of indigestible trifles:—"which," as the books of mathematics say, "is absurd." Mr. Podmore, anyhow, is not that. But "Nature" does well to go on asking for more. It may get enough, in time. Meanwhile it is right when it says—though rather high and mightily:—

The public mind is incapable of the suspended judgment; it will not stop at telepathy. Any general recognition of the evidence of "psychical" research will be taken by the outside public to mean the recognition of ghosts, witchcraft, miracles, and the pretensions of many a shabby-genteel Cagliostro, now pining in a desert of incredulity, as undeniable facts. Were Mr. Podmore's case strong—and it is singularly weak—the undeniable possibility of a recrudescence of superstition remains as a consideration against the unqualified recognition of his evidence.

That is "Nature's" little cloven foot:—Even if you do get strong evidence, don't give in to it; because it would lead to that dreadful disease—a "recrudescence"! But that is hardly seeking for the truth: we may even say that it is hardly good Science.

Perhaps Mr. Podmore will be led to see that he will gain nothing by playing to a gallery of—Sadducees.

"Reynolds' Newspaper" gives "LIGHT" its due. Referring to our late policy in the matter of fraudulent mediumship, it says: "'LIGHT' evidently requires a lot of convincing." Certainly: we want the truth; and have no interest in falsehood except to condemn it and put it down.

Mr. Judge, of course, gives, in the "Westminster Gazette," a red-hot and contemptuous denial to the charges contained in the late articles on "Isis very much Unveiled." In any case this was to be expected. If Mr. Judge is the impostor the writer in the "Westminster" thinks he is, he would deny anything. If, on the other hand, he is the victim of circumstances and appearances, and is really a Mahatma-inspired medium, he can, of course, deny the odious charge, and pity the unbeliever or disdain him, as it suits him. But Mr. Judge himself seems to say that the problem cannot be solved—that, in fact, it all belongs to a sphere where he cannot be followed—which is unfortunate for us, and for him.

Mr. Samuel P. Putnam, on Spiritualism, Theosophy, and Freethought (or Secularism), is very rich and racy:



[December 22, 1894.]

and he really does succeed in showing that they have much in common. Spiritualism, he says, is a philosophy. It asserts The Unity of Life, Personal Responsibility, and Eternal Hope and Progress. Theosophy affirms Evolution, The Use of Reason, and Human Brotherhood. Freethought, or Secularism, stands for Liberty, mainly political Liberty, Science as opposed to Theology, and Humanity as our present summit or goal. He works out this argument in a very taking way, and concludes:—

While, therefore, there are many differences among Spiritualists, and Theosophists, and Freethinkers on various questions, is there not a profound agreement in the world of universal ideas? On our flags are not the same great mottoes blazoned: Unity, Individuality, Hope, Evolution, Reason, Brotherhood, Liberty, Science and Humanity?

We have no wish to say *No*: in fact, we want to find agreements, not differences; and we are especially aware that thousands of honest and truth-loving men and women have become Secularists or Agnostics in order to preserve their self-respect, and their real faith in the only God worth believing in—the God of Nature and Human Nature. By all means let us find out where, in spirit, we agree,—and march on together, or as close together as we can, to “a knowledge of the truth.”

“The Practical Value of Religious Belief: An Argument addressed to an Agnostic,” by Henry Smith (London: Elliot Stock), is an entirely well-intentioned little book; but we doubt whether it will impress a sturdy Agnostic. It is quite true that the Agnostic lays himself open to the remonstrance, “Why don’t you tell us what you are going to give us in place of what you propose to take away?” But what if the sturdy Agnostic answers, “My business is to tell the honest truth, and not to pretend to give what I have not.” The argument, too, based on the over-cute remark, “Even if our religious beliefs are baseless, we are better off than you; for we get the comfort of them, and so have made a good bargain anyhow”—is a trifle mean and selfish; and the sturdy Agnostic may well retort, “I don’t want the comfort afforded by a lie.” And yet we are very sorry for the Agnostic; and all the more sorry for him because he is often, without knowing it, the best believer. The only way to help him or to refute him is to give him facts and ideals; and leave these to speak for themselves.

#### FOR THE CHILDREN.

Why do we keep Christmas? It is really the keeping of a birthday, and it should be kept just like other birthdays,—with the same kind and pleasant thoughts, and with a loving desire to show our good-will to him whose birthday it is. But the birthday we celebrate at Christmas goes back nearly nineteen hundred years; and the dear child whose coming we celebrate seems far beyond our reach.

But, before he went away, he said something that the world can never let die,—something that the world seems more and more anxious to keep alive. It was this:—“Inasmuch as ye do it to one of the least of these my brothers, ye do it unto me.” He said that of feeding the hungry, clothing the naked, pitying the prisoner, and helping the stranger: and what he meant was that he desired to get rid of the merely self-regarding life, both for himself and for us. He wanted to teach us that we must never separate ourselves from the rest of the Brotherhood,—that we must never be content while some of our brothers are hungry, ill-clad, homeless, or oppressed.

What, then, can we do for him whose birthday we celebrate at Christmas? Birthdays are days for making presents. What present can we give to him? He has told us. He himself is beyond our reach, but his unhappy brothers and sisters are with us: and he plainly tells us to

give our presents to them, if only for his sake and in his name. And he asks not for costly things.

Smallest hands may do him service;  
Weakest voice his praise may sing;  
More a poor child’s simple flowers  
Than the jewels of a king.

Someone needs just what each one can do. It may be only a gracious word, a friendly look, ending for an hour only—so said the Master: that may be our birthday gift to him. It seems so small a thing to do: but if in every hand some such loving offering were borne, what a Heaven on earth might bless us on Christmas Day! J. P. H.

#### SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

By J. PAGE HOPPS.

IN one of the many Bible pictures Jesus, as our sorrowing and suffering brother, our champion, and “the captain of our salvation,” there is a description of him which, though of surpassing significance, might easily be passed by:—“perfect through suffering.”

It is this picture, of one thus perfected, which seems to have very deeply impressed the early Christians. “The man of sorrows” stood for much: and, to this day, amid much that is gross superstition or sheer frivolity, the symbol of the cross has wondrous power.

The doctrine or life-theory of perfection through suffering is clean contrary to the policy of the world. But it is true, and it is as true in philosophy and in experience everywhere as in the sphere of Christian feeling and aspiration. As a matter of fact, it is suffering which perfects, and enables one to truly and strongly live. But, by “suffering,” I do not mean merely being miserable; I mean that pressure and inevitable need for endurance which come of facing the stress of battle with “the army of the night”; and they who could at all understand will well know what that means.

But what is it to be “perfect”? It is by no means to be isolated in dainty moral white; and they who seek perfection in isolation and the suffering which may come of that, have gone entirely wrong. To be “perfect,” in this transcendent sense, is to have the human self developed to its depths and on every side,—to win the qualities and the character which belong to the ideal life.

Suffering perfects by actually completing the creation of man. It brings into play some of the deepest and most spiritual forces of the inner self,—insight, patience, tenacity, sympathy, the intense sense of personality, blessedness as separate from happiness. The element of pathos in one’s life is not its least blessed creative force. A life all sunny may easily be a life all on the surface. Suffering, where it does not sour, gives seriousness and depth to life: and, in that way, it can be startlingly creative. The touch of pity, the perception of the tragic element in life, the call to arms, the shadow of the cross, lead far away from all the merely brutal stages;—lead on to those rich developments of the higher self which culminated in the mysterious and overpowering personality of him who died on Calvary.

As with pathos, so with sympathy, which is distinctly humanising, and a deep developer of character, but which would be well-nigh impossible without suffering. David Garrick nearly touched that perfect note when, pleading for his profession, he said:—

Their cause I plead—plead it in heart and mind,—  
A fellow-feeling makes one wondrous kind.

And a greater said of the greatest, that he was “touched with the feeling of our infirmities.” Of all the great natures, or great personalities, by whom the world has been most deeply influenced, it has certainly been true.



Suffering makes perfect, too, by developing patience or endurance. Of course, it may work in the opposite way, and either embitter or make callous. But its normal effect is to give fortitude, capacity for bearing contradiction and pain, and, at last, sweet patience, so much of which we see amongst the poor; and always very beautiful to see. The huckster going about from street to street, from house to house, shouting himself hoarse, trudging on through mud or snow, or exposed all day to a burning sun, with his heavy load, and going up and down so many streets in vain: the newspaper lad, with forty yells for one paper sold, and the profit then only the turn-over of a halfpenny: the mechanic not knowing where his next "shop" will be, and the rent overdue: the battling housewife, beset with harassments and illness and no one to lend her a hand:—all deeply pathetic, and sometimes even tragic: but, the result? No doubt often hardness, bitterness, depression: but how often the very reverse! As a mere question of personality, individuality, development of selfhood, it is the fact that thousands of the struggling poor, unkempt, unlovely, uneducated, are far ahead of the people who have to wait for nothing, many of whom would not touch them with the tips of their fingers. What splendid endurance, tenacity, pluck and humour, the dock labourers, the costermongers, the newspaper-boys have! There are plenty of Mayfair nurseries and Pall Mall clubs which could show nothing to match it. Had Jesus something of this in his mind when he said: "There are last who will be first; and first who will be last"?

So that, as Keats cheerily said, this "Vale of tears" is seen to be the "Vale of soul-making." "How," said he, "are souls to be made?" "How are these sparks (which are God's) to have identity given them? How, but by the medium of a world like this?" This, he called, a system of salvation by "spirit creation." He said we are all at school, and then gave us this picture of the process:—"I will call the world a school instituted for the purpose of teaching little children to read. I will call the human heart the horn-book read in that school, and I will call the child, able to read, the soul made from that school and its horn-book. Do you not see how necessary a world of pains and troubles is, to school an intelligence and make it a soul? a place where the heart must feel and suffer in a thousand divers ways. Not merely is the heart a horn-book, it is the mind's Bible, it is the mind's experience, it is the text from which the mind or intelligence sucks its identity. As various as the lives of men are, so various become their souls, and thus does God make individual beings, souls, identical souls of the sparks of His own essence. I began by seeing how man was formed by circumstances, and what are circumstances but touchstones of the heart? and what are touchstones but provings of his heart, but fortifiers or alterers of his nature, and what is his altered nature but his soul? and what was his soul before it came into the world and had these provings and alterations and perfectionings? An intelligence without identity:—and how is this identity to be made? Through the medium of the heart—and how is the heart to become this medium, but in a world of circumstances?" So that, in very truth, the inner self may be regarded as brought out, made truly conscious and led on by experience: and what must experience be, for multitudes, but suffering, mixed more or less with the surprises, the sunny intervals of joy?

So, too, suffering "perfects" by prompting to the upward look: and that upward look, if only of longing for deliverance, is a potent factor in the later stages of the creation of man.

It is a pathetic and instructive fact in human life, that suffering does not lead to unbelief, but to the sighing of the soul for God and the Unseen. "Curse God, and die!" cries the Pessimist. "Unto Thee will I lift up mine eyes, O Thou that dwellest in the heavens!" is the poor soul's reply.

"The suffering of the body brings the soul nearer the surface," said a quaint wise seer. The rebellious Pessimist is, as a rule, not the sufferer himself, but the comfortable philosopher who looks on;—not the beaten struggler but the dandy dilettante;—never the man who, "out of the depth," could write the one hundred and twenty-third Psalm.

To the poor baffled and beaten struggler the voice of despair has, in our own day, cried:—

Creep into thy narrow bed,  
Creep and let no more be said;  
Vain the onset! all stands fast,  
Thou thyself must break at last.

Let the long contention cease!  
Geese are swans, and swans are geese,  
Let them have it how they will!  
Thou art tired; best be still!

They out-talked thee, hiss'd thee, tore thee;  
Better men fared thus before thee,  
Fired their ringing shot and passed,  
Hotly charged and broke at last.

But ever the memory of the old struggles and sufferings cries, "Be thou faithful unto death."

Charge once more then and be dumb!—  
Let the victors when they come,  
When the forts of folly fall,  
Find thy body by the wall.

And so, through all the ages, women and men are made perfect through suffering, just as Jesus was, just as all the choicest spirits along these dusty ways have been—just as you and I, comrade, in our poor way, may be.

#### THE THEOSOPHICAL SOCIETY.

We have been asked to give publicity to the following "protest" which, we are informed, has been issued by some Members of the Dublin Lodge, and has been signed by one hundred and twenty Fellows of the Theosophical Society in different parts of the British Isles:—

#### TO THE ADYAR CONVENTION OF THE THEOSOPHICAL SOCIETY.

COMRADES,—With reference to the recent attacks upon a prominent official of the Theosophical Society which have appeared in the "Westminster Gazette," we, the undersigned Fellows of the Theosophical Society, feel it a duty to express our conviction with regard to Mr. W. Q. Judge, and the position taken by some Members and some Lodges collectively in this matter. We feel perfect confidence in the truth and integrity of Mr. Judge, and this conviction arises from our knowledge of his long and unselfish work for Brotherhood and Theosophy. We do not believe that the wisdom which has helped us and stirred us to help others could be attained by a man of mean ignoble character, as our brother is represented to be in these articles. We do not wish any vindication of himself from Mr. Judge: his lifework and teachings constitute sufficient in our eyes. But even if it were not so, we feel that the true attitude of the Society in this matter should be to carry out publicly as a body those ethical principles which have bound us together individually as groups: "Never to listen without protest to any evil thing spoken against a brother, and to abstain from condemning," knowing there is a law which will judge and mete out to all the retribution due to their action. This duty we think devolves upon the Society as a whole no less than upon the individual members who constitute it. We are all not occultists, but we are all of us pledged to brotherhood. It seems but brotherhood in our eyes to defend one who has worked for so many years for the Society to which we belong. We feel a sense of shame that, where demands have been made for instant explanation or else expulsion and disgrace, no word even of gratitude for past services has come from those making them. We think also that if our longest-tried, our best and bravest worker, is to be brought before the tribunal of the world at the demand of sensation-mongering journals, a demand echoed by those he worked for, it is time for us to be a little less hypocrites by expunging one of the objects of our Society and to talk of brotherhood in that connection no more.

December, 1894.



## SCIENCE AND SPIRITUALISM.

ADDRESS DELIVERED AT ST. JAMES'S HALL, LONDON, ON  
SEPTEMBER 27TH, 1894, BEFORE THE MEMBERS AND  
FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE, BY

PROFESSOR W. F. BARRETT, F.R.S.E., &c.,

*Professor of Experimental Physics in the Royal College of Science  
for Ireland.*

(Continued from p. 597.)

## APPENDIX A.

## SUPERSTITION AND THE SUPERNATURAL.

## § 1.

The phenomena we have been discussing in the preceding address are usually characterised by sceptics as a "recrudescence of superstition,"\* and by believers as "evidence of the supernatural." If either of these statements be true they have serious and far-reaching consequences, and as they are both supported by some authority, it is eminently desirable we should examine these assertions carefully. And, first, what is the meaning to be attached to "superstition" on the one hand, and "supernatural" on the other? Superstition (Lat., *superstitio*) is etymologically the *standing still over a thing* in amazement or awe, though by some it is taken to mean the *clinging to old ground*.† In a lecture on Science and Superstition that I heard him deliver at the Royal Institution in 1866, Charles Kingsley defined superstition as "fear of the unknown." But, though terror is often fed by superstitious beliefs, it would be the consequence and not the cause of superstition. Moreover, the ancient Greek, "who believed that every tree, or stream, or glen had its nymph, whose kindly office men might secure by paying them certain honours," was a superstitious man, though he did not here exhibit any dread of the unknown. Ultimately we reach this definition: "*Superstition is a belief not in accordance with facts, and issues in superstitious practices when such a belief is regarded as capable of affording help or injury.*"

The witch mania was thus a horrible superstition. False ideas of the Cosmos are fruitful sources of absurd and sometimes revolting superstitions. Hence, when a *primary hypothesis* is not in accordance with fact, we have the basis of superstition and its attendant evils, though the deductive reasonings from that hypothesis be irrefragable.

We are now in a position to test the first assertion: Is Spiritualism—using the word in the sense defined in my lecture—a superstition? Certainly, if not in accordance with facts; but those who assert this are the very persons who, on *à priori* grounds, deem it impossible or unverifiable, and have therefore never given to the subject any painstaking study whatever! Those who have been eye-witnesses and made it a subject of laborious investigation, at first hand, assert that certain phenomena entirely new to science *do exist*, that the facts are there; in fine, although differences of opinion may exist as to the interpretation of those facts, no one has yet proved Spiritualism to be a belief not in accordance with facts; on the contrary, every painstaking and honest investigator who has endeavoured to prove this, so far as I know, has failed, and many such have eventually changed sides.

But if this be so, it is obvious that, with regard to Spiritualism, the "primary hypothesis" of most scientific men to-day, and the expression of opinion in scientific journals, as well as the popular belief, none of these are in accordance with fact, and such beliefs issue in a conduct and a practice hurtful to mankind and to the attainment of truth. It is, therefore, the average man of science, the average public opinion of to-day, that is on this subject flagrantly and hopelessly superstitious. In fact, as Milton said of others, it may as truly be said of scientific materialists,

"They the truth

With superstitions and traditions taint."

Nor must we forget the consequences of this erroneous belief upon the holders themselves. As an able and

thoughtful writer, whose definition of superstition I have adopted, has said:—

It follows that every belief and every practice not based on, or not in accordance with, actual fact, must have an injurious effect on the mental and moral state of the thinker or actor. How great may be the mischief so produced, and how far it may check the growth of all literature, art, and science, the reader may gather from the 9th chapter of Hallam's "Middle Ages."

We are all familiar with one mischievous effect of this superstitious habit of thought on the part of the materialistic school of scientific thought. Starting from the fundamental principle of the denial of the "supernatural," and the absolute impossibility of any miracle, everything is made to give way to that; albeit the ludicrous arrogance of this denial and this assumption is obvious when we consider the narrow limits both of our knowledge and of our senses. According to this school, "*any* solution of a difficulty is more probable than one which would concede a miracle had really occurred. This explains their seeming want of candour, and why they meet with evasions proofs that seem to be demonstrative." These are the words the learned Provost of Trinity College, Dublin, Dr. Salmon, applies to the Biblical critics of that school, and they are emphatically true of the Spiritualistic critics of that school.

## § 2.

Let us now examine the second and opposite assertion, that Spiritualism is "evidence of the supernatural." Putting aside that school of thought which denies, *in toto*, the supernatural, numerous attempts have been made to define the word supernatural. Strictly speaking, as God is the Creator and Source of all things, He only can be over or above Nature. Archbishop Whately remarks:—

As Nature is another word to signify the state of things and course of events God has appointed, nothing that occurs can be strictly called "supernatural." Jesus Himself describes His works, not as violations of the laws of Nature, but as "works which none other man did." *Superhuman* would, perhaps, be a better word than supernatural.†

But this was not the idea of the writers either in the Old or New Testaments. Their idea was one common to the age in which they lived (see Grote's "History of Greece"), viz., that of the arbitrary action of a Supreme Being breaking in upon the ordinary course of events in order to attest His existence and power. Obviously, until science had given us conclusive evidence of an undeviating order in Nature, there could be no clear idea of a miracle as involving a violation of that order, no correct view of the supernatural.

Putting aside, then, Hume's well-known definition of a miracle as "a violation of the laws of Nature," which Dr. A. R. Wallace has ably answered,‡ one of the most interesting discussions on the meaning of the word supernatural is to be found in Dr. Horace Bushnell's suggestive and well-known work, "Nature and the Supernatural." Dr. Bushnell defines a miracle as that which evinces superhuman power in the sphere of the senses, by some action *upon*, not *in*, the line of cause and effect.§ He takes nature in its etymological meaning, as "the coming to pass of that which is determined by the laws of cause and effect in things":—

The *supernatural* is that which acts *on* the chain of cause and effect, from without the chain. The distinction of Nature and the supernatural is the distinction, in fact, between things and powers. In this view man, as a power, is a supernatural being, in so far as he acts freely and morally. If he moves but a limb in his freedom he acts on the lines of cause and effect in nature.

But we cannot draw the line at man; all volition, whether of animals or man, is thus a supernatural act; and who can say where volition ends! Ultimately, if we accept this definition, we should be driven to say that wherever life exists there is an exhibition of the supernatural. But this is too inclusive; in a sense, of course, the whole creation is supernatural, but then what is meant by natural?

\* "Dictionary of Science," by Dr. Brande, F.R.S., and Sir G. W. Cox, M.A.; Art., "Superstition."

† Mansel, in his "Essay on Miracles," also avoids the word supernatural. He says: "Superhuman authority needs to be substantiated by superhuman evidence, and what is superhuman is miraculous." McCosh in like manner defines a miracle as a superhuman work wrought by Divine power for a Divine purpose.

‡ "Essay read before the Dialectical Society," published in "Miracles and Modern Spiritualism."

§ Chaps. 2 and 11. There is a cheap edition of this work published in England, and I most earnestly recommend it to the study of Spiritualists.

\* Leading review in "Nature," December 6th, 1894, p. 122.

† Johnson gives several definitions; the best is "unnecessary fear." Cicero says it is "a certain empty dread of the gods." Plutarch's definition, in his interesting essay on Superstition, resembles this,



Bishop Butler gives the best answer to this. He says in his "Analogy," Part I., chap. 1 :—

The only distinct meaning of that word [natural] is—stated, fixed, or settled; since what is natural, as much requires and presupposes an intelligent agent to render it so, *i.e.*, to effect it continually or at stated times; as what is supernatural or miraculous does to effect it for once. And from hence it must follow that person's notion of what is natural will be enlarged in proportion to their greater knowledge of the works of God, and the dispensations of His providence. Nor is there any absurdity in supposing that there may be beings in the universe whose capacities and knowledge and views may be so extensive, as that the whole Christian dispensation may to them appear natural, *i.e.*, analogous or conformable to God's dealings with other parts of His creation; as natural as the visible known course of things appears to us. . . . And thus, when we go out of this world we may pass into new scenes, and a new state of life and action, just as naturally as we came into the present; and this state may naturally be a social one . . . in which our capacities and sphere of perception and of action may be much greater than at present.

In fine, as a former Savilian Professor of Geometry in the University of Oxford, the Rev. Baden Powell, F.R.S., has said in his admirable series of essays on the "Order of Nature," p. 232, *et seq.* :—

The limits of the study of nature do not bring us to the *supernatural* . . . if at any particular point science finds a present limit, what is beyond science is not therefore beyond nature; it is only unknown nature; when we cease to trace law we are sure law remains to be traced. Whatever amount of the marvellous we encounter in the investigation of facts, such extraordinary phenomena will be sure at some future time to receive their explanation. As Spinoza argued, we cannot pretend to determine the boundary between the natural and the supernatural until the whole of Nature is open to our knowledge. . . . From the very conditions of the case it is evident that the *supernatural* can never be a matter of science or knowledge, for the moment it is brought within the cognisance of reason it ceases to be supernatural. If Nature could terminate anywhere, there we should find, not the supernatural, but a chaos, a blank, total darkness—anarchy—atheism. Hence the utmost extension of science, instead of being at variance, is in strict accordance with the idea of natural order, with the existence of universal reason and supreme intelligence. The function of intellect is thus to recognise infinite intelligence, harmonising with its own operations, by which the indications of universal mind are discovered, or rather that of which our mind is but an humble part and reflection.

From this point of view it will be seen that Spiritualism is not and cannot be "evidence of the supernatural." But is not this view too sweeping and exclusive? Does it not exclude all the Scriptural miracles? In Hume's sense of course, it does; also in the sense in which Mozley in his "Bampton Lectures," Newman in his "Essay on Miracles," and the Roman Catholic Church in the past have defined a miracle, that is, as a visible suspension of the order of nature for a providential purpose. But in the wider view taken by Bishop Butler, Archbishop Trench, and others it does not, for miracles may be regarded as parts of some higher order with which we are at present unacquainted. Accordingly, as our knowledge grows, the miracle of to-day may be the accepted scientific fact of to-morrow. I would, therefore, propose to define a miracle as—*Any supernormal evidence of the existence of a supreme or universal mind.* In the same way the facts of revealed religion and the Incarnation may be accepted with grateful reverence as supernormal evidence of Supreme Love. The supernatural, in its true meaning, *i.e.*, the knowledge of God, cannot be a matter of external evidence or of *any* experience here or hereafter, founded on the evidence of the senses. Such knowledge is incommunicable from without; it is the voice of the Spirit to the spirit, and "the soul must be very still to hear God speak."

It will thus be seen that the common Protestant belief that miracles are credible in Scripture, but incredible out of it, is an inaccurate and unphilosophical notion. As Dr. Bushnell has well shown, so far from the age of miracles being past, there is unbroken testimony, from the apostolic times to the present, of the existence of miracles, *i.e.*, evidence of a supernormal character on behalf of the existence of unseen and universal Intelligence. I agree, therefore, with Dr. A. R. Wallace and others who have shown that the phenomena of Spiritualism are miracles as so defined.\* As Mr. F. W. H. Myers has stated in a recent

article, which I have only just seen, these phenomena "are an addition to Natural, but not to Revealed Religion. By Revealed Religion I here understand such statements of spiritual law as claim to have been inspired by some authority higher than human. By Natural Religion I understand such ethical or spiritual beliefs or emotions as are excited in our minds by reflection upon the universe, and upon the life existing therein."\*

The following extract from an essay of Sir John Herschel's, "On the Origin of Force," published in his Lectures on Scientific Subjects, appears to me so valuable a contribution to our belief in a Supreme Mind that I venture to quote it; the whole essay, like all Sir John wrote, is full of luminous thought :—

The universe presents us with an assemblage of phenomena—physical, vital, and intellectual—the connecting link between the worlds of intellect and matter being that of organised vitality, occupying the whole domain of animal and vegetable life, throughout which, in some way inscrutable to us, movements among the molecules of matter are originated of such a character as apparently to bring them under the control of an agency other than physical, superseding the ordinary laws which regulate the movements of inanimate matter, or, in other words, giving rise to movements which would not result from the action of those laws uninterfered with; and therefore implying, on the very same principle, the origination of force. The first and greatest question which Philosophy has to resolve in its attempts to make out a Kosmos—to bring the whole of the phenomena exhibited in these three domains of existence under the contemplation of the mind as a congruous whole—is, whether we can derive any light from our internal consciousness of thought, reason, power, will, motive, design, or not; whether, that is to say, Nature is or is not *more interpretable* by supposing these things (be they what they may) to have had, or to have, to do with its arrangements. Constituted as the human mind is, if Nature be *not* interpretable through these conceptions it is not interpretable at all; and the only reason we can have for troubling ourselves about it is either the utilitarian one of bettering our condition by "subduing Nature" to our use through a more complete understanding of its "laws," so as to throw ourselves into its grooves, and thereby reach our ends more readily and effectually; or the satisfaction of that sort of aimless curiosity which can find its gratification in scrutinising everything and comprehending nothing. But if these attributes of mind are not *consentaneous*, they are useless in the way of explanation. Will without motive, power without design, thought opposed to reason, would be admirable in explaining a chaos, but would render little aid in accounting for anything else.

#### MRS. WILLIAMS OF NEW YORK.

"The Religio-Philosophical Journal" of December 1st has the following reference to our report of the exposure of Mrs. Williams :—

"LIGHT," of November 10th, gives considerable space to an account, by its special representative, of the seizure and exposure of Mrs. M. E. Williams, of New York City, with her puppet, wigs, and draperies, at a séance held in Paris. There is also a letter by the exposed medium, in her defence of course. Mrs. Williams says the exposure was a "got-up-affair." The "Religio-Philosophical Journal" has, from time to time, received reports of Mrs. Williams' séances, but has never had any confidence in the woman's mediumship. Mr. Bundy regarded her as a fraud and declined to publish advertisements of her. More than once he expressed his opinion of her in the "Religio-Philosophical Journal." The more discriminating and reputable Spiritualists of New York City had no confidence in her. Under the circumstances the "Religio-Philosophical Journal" does not now feel called upon to go into details of the recent exposure, which will furnish additional reasons to intelligent and honest Spiritualists for applying the most rigid scrutiny to all such performances, advertised and puffed in Spiritualist papers without one particle of proof to a fair-minded investigator that there is any spirit-agency whatever in what is reported as such.

The "Banner of Light" (Boston, U.S.A.), on the other hand, reprints the long letter from Mrs. Williams, in self-defence, which appeared in "LIGHT" of November 10th, but does not publish a single word on the other side of the question. Surely this is not the way to discourage fraud; nor is it the way to enhance our contemporary's reputation.

MR. E. W. WALLIS, Editor of "The Two Worlds" gave an eloquent trance address on Monday evening last, at the rooms of the London Spiritualist Alliance, on "Life Problems in the Light of Spiritualism," followed by answers to questions. A more extended notice is necessarily deferred till next week.

\* Dr. Wallace proposes to define a miracle as "any act or event necessarily implying the existence and agency of superhuman intelligences, considering the human spirit, if manifested out of the body, as one of these superhuman intelligences."



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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

### LIGHT FOR THE FADING YEAR.

One never ceases to admire the happy accident or wise design which gave to dull December the bright days of Advent and Christmas time. What a yearly wonder and joy it is!—so much sunshine of the heart, so much song and innocent mirth, so much dear hopefulness, coming to our shortest days, and winning us at least from "the winter of our discontent"! Surely, if the wise old fathers of Christendom had not invented this crowning glory of the year, we should have been so much the poorer that we should have been driven to invent it for ourselves!

But how came it all about? Wonder of wonders! It has all grown out of the coming of one whose parents were so obscure and poor that there was, in truth, "no room for them in the inn,"—a carpenter's son who, by some strange heavenly magic, not yet comprehended here, got his great promotions as a "beloved son"—first in the temple, when the young alert spirit confounded the old custodians of dead traditions; then on the cross when earthly hate killed heavenly love; then in the holy land beyond the veil; and then in the glowing hearts of millions, who, long after his departure, even went to the extravagance of seeing in this houseless babe and murdered man the one Almighty God. What a superb audacity of devoted faith! What a fine rebuke to the proud world's scorn—that such a child and such a man should be chosen for our God!

Paul's enlightening saying, however, perhaps gives the clearest and completest indication of the real significance of Christmas and its message:—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." To give us light, then, was the supreme object of the coming of Jesus Christ.

But here we cut across some curious deeper lines, for here we encounter the strange links of connection between the astronomical phenomenon of the new-birth of the sun and this birth-day of "the sun of righteousness," rising "with healing in his wings." It is certainly profoundly interesting to observe that the time which tradition fixes for the birth of Jesus coincides with the new-birth of the sun just after the winter solstice; both practically occurring on the 25th of December. It looks very much like a lovely symbol, and points to an intentional appropriation of a brilliant feature of the older cult. Even our own Saxon forefathers believed that in mid-winter the rival Gods contended, and that, after the shortest day, the bright God of light and heat triumphed over the evil powers; and it was not to be wondered at if the planters of the Christian Church seized the opportunity to put Jesus in the place of the victorious Pagan God. We know that Christmas came slowly to its present place, and that it was by no means generally kept by Christians even in the fourth century:

and there is every reason to believe that it was a grafting of the Christian story upon the older stock of Pagan mythology. But the grafting was a happy and successful one, and the world is all the richer and happier for it.

But Christendom ought really to be more in harmony with the central thought of its Christmas. The central thought, from every point of view, is best expressed by the word *Light*. Paul saw that clearly; hence the prominence of the word "knowledge" as well as the word "light" in the saying just quoted. Really, Christianity is not a mystery: it is a clearing up of mysteries. Elsewhere, Paul said that Jesus Christ "brought life and immortality to light through the good news," just as, in the above statement, it is said that in his face shone the knowledge of the glory of God. All this can have only one meaning, as to the two vital verities of Christianity—God and Immortality. In a very real sense, Jesus revealed both. He did not explain, but he created a kind of spiritual atmosphere in which explanation was not necessary. God, as his Father, and the unseen life, were not two somethings to be believed: they were two spiritual necessities in which he lived and breathed. Nothing is clearer in the Gospels than that the consciousness of God and of the heavenly home was, with him, the vital matter. He did not believe; he knew: and what he left behind for us was not a doctrine or an opinion, but knowledge and light.

It is such folly, then, to condemn Christianity to obscurantism, or even to associate it with it. It is such folly to hedge it about with closed questions or grim mysteries or Pagan terrors! In the company of Jesus, we ought to be free from all harsh and gloomy fears—fear of God, fear of death, fear of hell. He tells us of a Father, and promises us a home. He said: "He that followeth me shall have the light of life." What an exquisite phrase! Not only light *in* life, but the light *of* life—the very essence or spirit of life which, freed from its muddy vestures, *is* light. Surely, if he were to come again, he would be the brightest and happiest believer of us all—true child of light because dear trustful child of God.

Paul says that he gives the light of "the knowledge of the glory of God,"—a charming thought! "The glory of God" is His heavenly grace and spiritual beauty,—that which makes Him "The altogether beautiful of the Universe": and that is what we see in Jesus. When he took the little children in his arms, put his hands upon them, and blest them; when he dared to touch the leper; when, above the shouts of the noisy throng, he heard the blind beggar's cry; when he comforted the sinful woman, and shrank not from her touch and tears: "the glory of God" was seen. What a Gospel! When we think of the dreary programme of so much of Christendom,—a cursed earth, a depraved race, an angry God, a doomed man, an eternal Hell, and then think of the revealing of the true glory of God in the face of him who comes at Christmas, it is like waking from a nightmare and finding a sweet summer's morning had dawned: it is like leaving the dingy crypt of some mouldering church, in order to ascend a breezy hill and greet the sunrise from the sea.

THE CHRISTMAS HOLIDAYS.—The offices of "LIGHT" and the London Spiritualist Alliance will be closed on Tuesday and Wednesday next.

"HAZELL'S ANNUAL."—If there is anything you do not know, and wish to know, about current topics and the news of the day, consult "Hazell's Annual," which is a wonderful storehouse of valuable information. The volume for 1895 has a very fair article dealing with Spiritualism, the London Spiritualist Alliance, and the Society for Psychical Research.

PESSIMISM, SCIENCE, AND GOD: or *Spiritual Solutions of Pressing Problems. A Message for The Day. Twelve Meditations.* By John Page Hopps. A full reprint of the Articles in "LIGHT." Tastefully bound. London publishers: Williams and Norgate. Post free from Mr. Page Hopps (216, South Norwood-hill, London), for One Shilling.



## THE MYSTERIES OF MEDIUMSHIP.

MISS FLORRIE COOK.

BY OUR SPECIAL REPRESENTATIVE.

*(Continued from p. 608.)*

"There was a good deal of discussion, I understand, in those early days over the resemblance in features between you and Katie King?"

"There was, indeed; and it was very annoying to me at first that not only Katie's but several other materialised faces were so similar to my own. This resemblance wore away after a time, and many of the spirits were as different as possible from me. Katie, always, however, bore some likeness, though she was much taller and fairer, and had a broader forehead. She had a funny habit, sometimes, of appearing with a chocolate-coloured complexion, and on several occasions, showed herself with a face as black as ink and shining like patent leather, even the eye-balls being black; whilst within fifteen seconds she would present herself again as white as milk. Her eyes, too, would vary in colour, sometimes being dark brown, sometimes grey. This question of resemblance was soon satisfactorily settled; and, in fact, did me a service in the long run, because it moved people to notice more particularly the differences, which increased as time went on, until nobody could suggest that we were one and the same; and finally, any lingering doubt was set at rest by our being seen together at the same time, as we were, by many people whom Katie would take into the cabinet, and, standing by my side, show me in a deep trance."

"You always sat under test conditions, did you not?"

"Almost invariably, and do now. Katie entered into the tests with great spirit (don't label that as a joke, as it is quite unintentional), and would almost invariably at the beginning of a séance tie me up herself with ropes provided for the purpose, and then invite the sitters to examine the bonds and seal the knots. She usually secured me so effectively that the cords had to be cut at the end of the sitting, and often my wrists were quite red and sore from the tightness of the knots. Katie would take the hair pins from my hair and stick them all about the cabinet, and once, in a freakish mood, she made me stand upright, almost on tip-toe, and fixed me by the hair to one of the bolts, using a lot of hair pins in the operation. Katie was indeed an expert in this direction. Not only did she fasten me up frequently in the most fantastic fashion, causing wonder and amusement on all sides, but she would just as readily, if permitted, exercise her ingenuity on some sitter. My friend Mr. Blyton, whose trustful disposition, thinking no evil, always secured him plenty of attention from the spirits, and set them on the best of terms with him, has put on record, I think, a curious instance. At this particular sitting Katie first amused herself by placing the heavy swab of the sofa on the table, and then laying me on the top of it, where, on a match being struck, I was found laughing. Then, with a ten-foot length of clothes line, she tied me up in a way that commanded the respectful admiration of the circle, and occasioned the expenditure of a good many minutes in effecting my release. On this, Mr. Blyton too thought he would like to be tied, and tied he was, first with his hands to his neck and down to the chair back, with many a twist and knot; next, in company with me, all four hands fixed securely to the same chair; and finally with a tablecloth completely covering him, and fastened round his neck with a slip-knot, on his head an antimacassar, balanced on that a chair, and piled on top of all several musical instruments, which were played in that position before the light was signalled for. You may imagine the amusement and astonishment at the singular spectacle our little friend, himself laughing as heartily as any, presented. Mr. Blyton could recount to you many good stories of this sort, no doubt, if you inquire of him."

"I must be content with one interview at a time, and with what you yourself can tell me."

"You would do better elsewhere. One convincing experience my friend had with Katie, I can tell you of. She invited him once to feel her head how solid it was, and her hair how real. Passing his hand round to the back, he was startled to come across a big hole in her head, into which he was able to thrust the whole of his fist. He drew her attention to the deficiency. She laughed, explained that in the hurry she had omitted to finish herself, said 'Wait a moment,' brushed her hand lightly over the spot, and when he felt once again

the orifice was no more, but in its place was honest, solid flesh and bone. Once, too, there was a levitation. He was levitated, I was levitated, and we were both levitated together. How it happened neither of us knew. One moment we were seated with the rest of the circle in the breakfast-room; the next moment we found ourselves in the cellar, too astonished to speak or think till the absurdity of the situation forced itself upon us and we burst out into a hearty simultaneous laugh. Then the others came and rescued us."

"If that sort of thing had happened very often—I mean if you had made many of these strange excursions—you would have acquired the reputation of being flighty."

Miss Cook smiled. "Perhaps with some truth," she assented. "Now, let me tell you the tale that just comes to mind of a hat of mine. It was a very nice new hat, and I had conceived quite a fancy for it. One night, Mr. Harrison, the Editor of the 'Spiritualist,' came in to tea, and found me crying. I told him why. The hat had mysteriously disappeared from its box, and I had just discovered its loss. 'Why,' he said, 'Mrs. Guppy got a hat just like that left at her séance last night.' We sent round to Mrs. Guppy, and she said it was quite true, the hat had come, but it had also gone, she knew not where or how. We traced that hat to Herne's, and to several other houses where séances were held and where it put in a mysterious appearance in the course of its travels. Finally it got back to me again—a perfect wreck."

"It would have puzzled the average conjurer to play a hat trick like that."

"Yes, but he would not hurt the hat, and mine was smashed. But we jump from one subject to another. Let me see, we were talking of levitations. Did you ever hear of the strange case of Frank Herne? It has been published, I believe; but it will stand re-telling. One night, after Katie had shown herself very plainly to the circle, allowing them to strike a match and let it burn out close to her face, there was a tremendous crash in the room which was used as a cabinet, and I ran out screaming, and crying that there was a 'lump' on the table. Everybody was as much frightened as I, and I believe it was my little sister who first ventured into the room, and called out that Frank Herne was there. We found him on the floor in a trance, with a leaf of the table, on which he had fallen, broken quite off. When he came round, he told us he had gone to the theatre with a friend, and becoming entranced about three miles away, found himself in our breakfast-parlour. He complained that he had been brought without his hat and umbrella, and on the lights being put out again his umbrella and somebody else's hat—his own he never got—fell immediately on the table."

"I once got carried as far as that myself," pursued Miss Cook, "being taken all the way to Stratford while in an unconscious state. I have not only been carried about in this way, but I have been lengthened out."

"What?"

"Elongated, like a telescope, till I was nearly half as tall again. Mrs. Corner has published how, at an informal sitting at her house, I was, before her and her daughters, while in a state of trance, plainly elongated from the waist upwards, so that I appeared as tall as her daughter Carrie; and then, in my lengthened shape, I was made to walk several steps from my chair and back, and restored to my normal condition without any appearance or feeling of exhaustion, but I was very sick as a result."

"Do you see the materialised forms yourself?"

"Not often. I used to see Katie pretty frequently, but as a rule I am entranced when the forms show themselves. The first sight I caught of anything of the sort was enough to last me a good while. At the beginning of my career as a medium, I was quite a little thing—I am not very big now, am I?—and there was a small window at the top of the cabinet, at which the spirits showed their faces. Half in fun one night, and partly because conjectures had been proffered by some of those nice people who always hunt for the cloven hoof, as to the possibility of my showing my own features at the window, I offered to let my friends see what I *should* look like in such a position. So I got some big encyclopædias into the cabinet to stand on, and when the pile was high enough presented my face at the window. I laughed to the sitters in front, and began to mimic the spirits, when suddenly at my side, seen by everybody as well as myself, was a most awful face, black as ink, and leering at me with a frightful expression. With a piercing scream I toppled down into the cabinet, and was found ignominiously



mixed up with the encyclopædias in a half-fainting condition, with a bleeding nose, and so upset that several days went by before I recovered from the fright."

"It has been stated that Katie did not confine her manifestations to sêances at which you were the medium. Was this the case?"

"Several times, I believe, spirits have turned up in connection with other mediums who have called themselves Katie King, but they were not my Katie, and when she left me it was because her work was done on earth, to which she would never return. I remember one occasion, however, when she appeared at a sêance. Remarking that she had much to do elsewhere, she left our circle; at any rate there were no further manifestations, and the sitters rose, much disappointed, after two hours' fruitless waiting, the while, it turned out, that she was showing herself at a sêance being held by Mr. Holmes in another part of London, and was perfectly recognised. Mr. Luxmore wrote an account of the matter in the 'Spiritualist,' stating that there was no doubt whatever of Katie's identity."

"That was rather hard on your circle, wasn't it? She might have given you the hint, and saved you from sitting so long uselessly."

"Oh, a trifle like that would not disturb Katie. But she was very good-natured as a rule, and would do anything in reason to please people. You may, perhaps, have heard of her habit of cutting pieces out of her dress as souvenirs, and restoring it instantaneously by passing her hand over the spot. Sometimes the pieces would melt away and disappear; sometimes when Katie had materialised them sufficiently, they were permanent, and, I daresay, some may be in existence now. A lady took one piece to Howell and James's to match, but they could not do it, and said they believed the material was of Chinese manufacture. Another thing that Katie was fond of doing for the amusement of the circle was to throw her spirit drapery out of the cabinet and draw it back right through the curtain—a case of apparent matter passing through matter."

"Katie was rather clever in that way, was she not?"

"She could do just anything. Mr. Tapp tells of a singular experience. He speaks of her skin being almost unnaturally smooth, like wax or marble, and taking her hand once he was astonished to find that there was no bone to the wrist. Katie laughed, left him a moment to go among the other sitters, and returning placed her arm in his hand again, satisfying him at once that now, at any rate, there was a bone. On another occasion, he says, Katie, coming out of the cabinet, raised her bare arm, showing that it was black, as if belonging to a negress, although the other arm was of the usual colour, and letting it fall and raising it again, immediately displayed it restored to the same hue as the other arm. He has put it on record also that on another evening, startled by a playful blow that Katie gave him, he grasped her arm tightly, and found it crumple in his grip like a piece of paper, so that his fingers and thumb met through the flesh."

(To be continued.)

#### RECEIVED.

- "Lucifer" for December." (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s. 6d.)
- "The Cosmopolitan" for December. (London: The International News Company, Bream's-buildings, Chancery-lane, E.C. 8d.)
- "Theosophical Siftings." No. XI. "The Doctrine of the Resurrection." By A. M. GLASS. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 4d.)
- "Phantasms: Posthumous Character and Personality." By WIRT GERRARE. A time-limited edition. (London: The Roxburghe Press, 3, Victoria-street, S.W. 3s. 6d. nett.)
- "The Windsor Magazine" (No. 1, January), with coloured plate, representing "Four Generations of English Royalty." (London: Ward, Lock & Bowden, Ltd., Salisbury-square, E.C. 6d.)
- "Hazell's Annual" for 1895. A Cyclopædic Record of Men and Topics of the Day." Edited by W. PALMER, B.A. (Lond.) (London: Hazell, Watson & Viney, Ltd., 1, Creed-lane, E.C. 3s. 6d.)
- "The Divining Rod and its Uses; with Hints for Beginners." By J. F. YOUNG and R. ROBERTSON; also an Essay by E. VAUGHAN JENKINS, entitled, "Are the Claims and Pretensions of the Divining Rod Valid and True?" (Clifton: J. Baker & Son, and 25, Paternoster-square, London, E.C. 1s. 6d. nett.)

The life free from care and from any buffetings of fortune is a dead sea.

## DR. OLIVER LODGE AND EUSAPIA PALADINO.

DR. LODGE'S REPORT TO THE S.P.R.

(Continued from p. 609.)

In reference to the events which happened during the sittings with Eusapia Paladino Dr. Lodge suggests that the most ordinary language serves best to describe the phenomena, as there seemed nothing refined or subtle about the occurrences. The movements were much as they would be if the things were moved by hands, and the simplest language gives a fair impression of the outer appearance of the phenomena as they appealed to one's senses at the time:—

It would no doubt be possible to record all the movements by sufficiently elaborate apparatus, but it would be ingenuity thrown away. It is the *fact* of the movements which is interesting and surprising. A detailed description of them could hardly add much. The movements are characteristic of the action of a living being acting in unusual places and ways, but otherwise acting intelligently and capriciously just as live things do.

But if the things move precisely as if a live person were at large, the first hypothesis must naturally be that such a person was actually present—in other words, that there was cheating on the part either of the medium; or of one or more of the sitters; or of a confederate:—

To guard against cheating on the part of the medium many precautions were taken. Her feet were sometimes placed on an apparatus, devised by Mons. Ochorowicz, which rings an electric bell if either foot is raised, and which was tested many times during a sitting to see that it was working well; sometimes this apparatus was replaced by actual holding of the feet and legs. Her hands are held, and often her head is held too, by one or more sitters. Usually the sitter on her right holds her right hand, and the sitter on her left holds her left, the whole forearm being frequently held as well as the hand. All this precautionary holding is entirely acquiesced in by the medium; and before anything striking occurs she usually calls attention to the position of each hand and foot separately, and frequently places her head in contact with one or other of the sitters, so that its locality may be known too. The sitters were well aware of the necessity for secure holding of the medium's genuine hands and feet, and continually called out to each other as to the security or otherwise of that portion of the body of the medium which they had in trust.

Fraud on the part of the medium is thus prevented, even if it were contemplated; and though we have no reason to suspect attempts at fraud on the part of Eusapia Paladino during our sittings, yet when a person is in a somnambule or trance condition no confidence can be felt as to their actions, even by themselves. It is essential to take full and complete and continuous precaution of this kind, and such precautions were invariably taken.

Dr. Lodge then deals with the hypothesis of collusion on the part of one or more of the sitters, or the introduction of a confederate, and he shows at length how even these possibilities had been carefully guarded against. On the question of a confederate he says decisively:—

The only accomplice permitted by the facts is an invisible person or animal always accompanying Eusapia. Nevertheless, I expect that scientific men who take the trouble to think over explanations of these incredible facts, will take refuge in this hypothesis of a confederate as the most plausible open to them; but I feel sure they will discard it as inadequate and preposterous directly they experience the phenomena themselves. The facts are not to be explained by the ordinary devices of a conjuror. One is not, in the best cases, presented with an initial and a final state, which is the conjuror's plan, but one sees the event in operation; objects are transferred in a visible, audible, and fairly leisurely manner.

In regard to "the old Faraday hypothesis" of unconscious muscular action on the part of the sitters, the Professor is equally sure that this is altogether untenable in the face of the phenomena witnessed:—

This is commonly held to explain movements of a table at which several persons are sitting in good faith. It probably



does explain some of those movements ; perhaps it explains them all, though it requires a great deal of stretching to explain some of the movements that I have seen. But anyhow it does not explain the raising of a table completely from the ground when hands are only on the top and all knees away from it. Still less can it explain the movement of an entirely untouched object. The occurrence of this last class of movement suffices to throw out of court the hypothesis of unconscious muscular action as explanatory of the occurrences manifested in the presence of Eusapia Paladino.

But what about the hypothesis of collective hallucination—that the noises heard, the touches felt, the sights seen were not real but were hallucinatory, were begotten of an excited imagination?—

Before taking part in sittings of this description, I had myself thought that some such explanation must be a not improbable one ; but now I perceive its extremely forced character as applied to the present instance. So far from being excited we were in the most matter-of-fact and cold-blooded spirit of inquiry. No one present could have the slightest doubt as to the objective reality of the noises and touches ; and it is not easy to have doubts about the things seen, though these were more hazy, and some faint doubt about them might creep in if there were nothing to confirm their objectivity. . . . The hypothesis of collective hallucination as applied to this case probably sounds most plausible to persons ignorant of hypnotism ; students of the subject will know that there is no evidence of the possibility of this wholesale hypnotic power over every introduced stranger (many of which strangers have been found insusceptible to ordinary hypnotic methods), the power being exerted without any of the ordinary physical or physiological aids. Certainly, if such kind and degree of hypnotism is possible, the establishment of the fact would be intensely interesting, but I find it impossible seriously to contemplate this hypothesis as applied to the present case. If these things are hallucinations, most of what reaches us through a less number of senses than usual must be similarly classed ; but to make assurance doubly sure, it is to be observed that in this case we had an outside witness, in the person of the note-taker, first Mons. Bellier and then Dr. Ochrowsicz,—once for a short time on a later occasion Professor Richet ; and to the reality of all the noises they can bear emphatic testimony. The things were heard by them sitting outside in the night air of the verandah precisely as they were described to them from within. . . . I am compelled to conclude that this unsupported hypothesis of collective hallucination must be abandoned, as the hypothesis of cheating has been abandoned. . . . Anyhow the effects themselves are not illusions ; the phenomena do really occur ; and it remains to describe them, and, if possible, gradually by continued investigation, to account for them.

(To be continued.)

#### A SIGNIFICANT ADMISSION.

The following is from "Answers to Correspondents" in "Tit-Bits," of December 15th. It is one of the proverbial "straws that show which way the wind is blowing":—

"Dream Sceptic" writes:—"A friend of mine was sitting in his drawing-room, when he thought he saw a certain man (a relation) walk in. He felt very much disturbed, as he knew that the man had not come in the flesh. His trouble was increased when he learned the same day that the man had died just about the time of the ghostly visit. This friend of mine is, I firmly believe, telling me the absolute truth. I could give you another instance which occurred to an acquaintance whose word I should not care to doubt. What sort of common-sense explanation can be given?" Some years ago this subject was discussed in these columns, and certainly some remarkable instances were given of the communication of impressions. We do not believe in ghost stories, and we never had a better night's rest than once when we slept in a supposed haunted house. But the apparently honest statements with regard to visions such as that described by "Dream Sceptic" which were sent compelled us to come to the conclusion that there are interchanges of impressions which we do not as yet understand. One of the cases submitted to us was so striking that we took the trouble to get all the parties concerned together and examine them on all the details of the occurrence, and, after doing so, we were perfectly convinced that the person who was dying, in some way or other, at the moment of leaving this world, communicated a distinct impression to a person many miles away, who had not the smallest knowledge of what was taking place.

#### LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

##### Dogs in the Spirit World.

SIR,—It is an interesting speculation to me, and I daresay to others who are dear lovers of dogs, as to whether these friends of man, as they are called, exist in the other world. Their unselfish affection, unswerving fidelity, and wonderful intelligence may well entitle them to a place beside man there ; yet in all our special communications, I have never heard of anything definite of their existence in after life. If any Spiritualist or medium could throw any light on this question, I am sure it would prove interesting to your readers. This question may not refer to dogs only, but to other animals of a high order of intelligence, who are closely associated with man.

19, The Common, Ealing, W.

J. WEISTBRIDGE.

Mrs. Williams of New York.

SIR,—I desire to thank you for the kind courtesy extended to me by the insertion of my letters in your columns, thereby proving your steadfastness to the cause you so ably represent. Time and justice will surely unmask the conspirators of the Rue Hamelin, when not alone Spiritualists, but the secular public as well, will recognise in all its hideousness that stalking spectre which for 1800 years has pressed hard upon the footsteps of all seekers for the eternal truth. My record of seventeen years of an active mediumship, which has withstood the crucial test imposed upon it by thousands of honest though radical investigators, must surely count for something in the face of my recent harsh treatment at the hands of a barbarous mob in the heart of modern Paris. To understand more fully the import of this attack one need not go back to the vandalism of the Alexandrian Library. I shall resume my work in the interests of Spiritualism as soon as my physical condition will permit. Again thanking you, I remain, sincerely,

New York.

(Mrs.) M. E. WILLIAMS.

December 1st, 1894.

##### The Origin of Dreams.

SIR,—In the account of the meeting of the members of the London Spiritualist Alliance, and the interesting conversation upon dreams, reported in your last issue, I do not see that either Mr. Page Hopps or the other speakers attempted to explain the nature or cause of dreaming, and with the idea that, perhaps, the opinions of some who were not at the meeting may be interesting, I am writing what I have learnt from a trustworthy band of spirits who have at various times kindly helped me to comprehend in some small degree a few of the mysteries of life. They have told me that our dreams are simply our own personal experiences on another plane of consciousness, more or less imperfectly transferred to our physical memory ; that spirits, incarnate or ex-carnate, are never unconscious, though their consciousness may not always be on the same plane ; and that during the rest hours we call sleep our spirits, that is ourselves, withdraw from the physical body, and on another plane of existence, situate, so to speak, midway between the physical and spiritual worlds, but common to both, live, move, and have our being to some extent unfettered by the social barriers existing here. In this state, I am told, we are, with our surroundings, to our then consciousness, as substantial as we appear to ourselves to be when here, and we there meet with our friends, both of the earth and of the other side, and teach or are taught by those with whom we are in sympathy, and converse and work out our problems of life on the physical plane or elsewhere, and otherwise act as our natures may lead us. Beyond this plane we can never go whilst retaining our connection with the physical body, unless with the help of advanced spirits who themselves are limited in power, in accordance with their own development.

When we return from this state and resume full control of the body, we naturally transfer to the physical memory the experiences we have acquired ; should the body be perfectly healthy, quiescent, and receptive we may, probably, have a fairly accurate idea of what we have experienced, bearing in mind that anything which is not common to the two planes of existences can only be represented here symbolically ; but, should the body be weary, the brain overwrought, the transference will be much less accurate, the result, perhaps, grotesque ; while, should the body and brain be unhealthy or



enfeebled, or in any way unduly active, the representation is so distorted as to painfully affect us, and we awake with what we call nightmare. Indigestion always affects, but never causes, what we call dreams. This theory, if you so call it, appears to me so simple, so very reasonable and worthy of acceptance, that I hold it until I hear of a better.

TRUTHSEEKER.

"Vir's Letter, and your Article about Capital Punishment."

SIR,—Lord Bacon wrote: "It is one of the greatest and most carefully hidden secrets of Nature, that the minds of men are more easily moved by affections and impressions when many are gathered together than when they are alone." It has always seemed to me—feeling as I do with your correspondent "Vir," that religion must be for me a thing of my own individuality—a matter for grave consideration, how, and why, I ought to associate myself with other souls for public worship. My inclination is all towards it. I believe, firmly, that when two or three are gathered together the Holy Spirit is with them. But the social function aspect of church-going repels me, as much as the dogma, which I utterly reject. I want to be good, to do what little good I can. But I will keep myself free from the dictation of all outside agencies, whatever these may be, books, creeds, church authorities, angels, spirits, controls. I am completely with "Vir"; I want to be alone with my conscience. It is my conduct that I care for, and which I deeply deplore. When, where, shall we find such a haven to come together in as "Vir" suggests, and your extending influence may, pray God, secure for us?

The excellent letter of "Vir," and your article "Capital Punishment—and Afterwards," touches us all deeply—moves us towards hope for better things. For thousands of years past, men, bad men, aye and good ones too, have been tortured, and murdered, to make the rest better. It has been done greatly, in the past, merely to correct opinions. And the result—What has come of it, but more and more strife, and such a modicum of deterrence from crime and error as no known microscope can detect? As you suggest, worse remains behind. Teaching as you do, what most of your readers believe, that though you can kill a body, the soul, the individual, persists, it must come home to us that to hurry away a man who has killed men at his wild will, to a state in which that very will is the tool he has to work with, must be fraught with influences far more deadly than knives and pistols.

Oh, sir, even if the social function view of religion be valuable, how much more is it to be hoped that there may come a time, and that soon, when we may meet together, free from the social restraints which push one man away from another even when many are together in one room. I don't know if other people feel this as I do. But it seems to me in my isolation that if most of the social trumperies were swept away with the dust of centuries of distrust, we should breathe better, and so have hearts fit to make mankind solid and secure. The real difficulty is with ourselves. It is internecine. When the race stops fighting it must advance to the state of Heaven.

GILBERT ELLIOT.

Hieroglyphs Written through Mr. Duguid.

SIR,—As a student of Egyptology, I have been much interested in Mr. Robertson's account of the above and in the engraving which accompanied it. The latter evidently represents an Egyptian sepulchral tablet, very imperfectly drawn. In the upper portion can be recognised the familiar scene of worship. On the left is the god Amsu-Horus, crowned with the sun, and having the usual hawk's beak, though this might easily be mistaken for a very prominent nose. In front of him are a lotus and offerings, and then five female forms in an attitude of adoration. The latter are hardly Egyptian in appearance, but the scene as a whole is unmistakable.

I am afraid, however, that it is impossible to say as much for the hieroglyphs. Hardly a single word could be identified from a mere knowledge of hieroglyphic characters. But if we examine the text by the light of the usual contents of sepulchral tablets, a little can be made out. At the beginning (on the right) of the first line, I think I see the words *suten tu helpu*—"give a royal oblation," with which phrase sepulchral tablets generally commence. A little further on is the word *khet*—"dwelling in"; and about the middle of the second line, *khet nebt nefer ab*—"all things good and pure." The possibility of making out these words shows that the writing must have been directed by an intelligence having a knowledge of Egyptian; and its very imperfection is evidence of genuineness, for, assum-

ing Mr. Duguid to be acquainted with hieroglyphs, and desirous of perpetrating a fraud, he would certainly have taken care to produce something more easily decipherable. The natural conclusion is that the control was unable to correctly produce the characters through the medium.

It should, however, be pointed out that the statements subsequently made as to the contents of the writing are certainly not correct. The controlling spirit at the next séance is reported to have said that "the characters told the story of one of the Pharaohs from infancy to old age," and also that the translation "would form a volume of itself." ("Hafed," page 71.) Now, a sepulchral tablet is not exactly the place where one expects to find the biography of a Pharaoh; and whatever account was given must have been of the most meagre description, and not at all of the voluminous nature suggested. A translation of an Egyptian text when put into writing does not occupy much more space than the original, and in print it occupies very much less. It looks as if the control were trying to satisfy the sitters without himself having an adequate knowledge of the subject.

By a curious coincidence, I see in a recent issue of "LIGHT" that Mrs. Besant has apparently also been trying to explain matters Egyptian without the necessary preliminary study. She states that, because different colours are employed in certain Egyptian books, there is a language of colour. It is true enough that in copies of the "Book of the Dead" the titles of chapters, the first words of sections and glosses, and the liturgical directions are written in red, while the rest of the text is in black. The same is true of certain copies of the Book of Common Prayer; and in neither case is any explanation necessary beyond the obvious convenience of the arrangement.

F. W. READ.

Is Spiritualism a Religion?

SIR,—I thought that this question had been answered and disposed of, long ago. Judging by my experience, Spiritualism is no more a religion than food is digestion and nutrition, or than bricks and mortar are a house. Spiritualism, as I understand it, is simply the power of communicating with angels or spirits of the departed, good or bad, and from experience so gained a system of religion may be deduced. Spiritualism so far demonstrates the immortality of the soul, and therefore supplies one excellent basis for religious teaching; especially as it leads us to believe in a future state, the condition of which is decided by our life and conduct in our present sublunary existence of virtue and vice, trial and temptation.

Religion appears to me to consist in doing justly, loving mercy, and walking honestly with our God.

NEWTON CROSLAND.

SIR,—It would take up too much of your space to reply to every point raised by "Vir" (by the way, I wonder why writers do not append their proper names). I think it is certain that the great majority of "LIGHT" readers are sufficiently well informed to have detected the number of misleading statements in his letter, so that it will not be necessary for me to dwell upon all, or any, for long.

In the first place "Vir" has not given me a definite answer to my question. He certainly gives a definition of the word religion, taken from the New Testament: "Pure religion, and undefiled, is to visit the widows and fatherless, and keep oneself unspotted from the world." But why make the New Testament the authority? In my opinion that does not go far enough; such actions are certainly included in the principles of religion, but, without a belief in God, and a sense of duty to Him, men are considered *Atheists*—no matter how self-sacrificing their lives have been, as, for instance, in the case of Charles Bradlaugh.

"Nuttall" describes religion as "Duty to God: the bond which ties man to the Deity." "Webster" puts it as "A system of faith and worship." Although neither gives the meaning as completely as might be, yet both imply more than the New Testament version. If I may advance my own definition of the term, Religion implies a belief in, and worship of, the Creator; individual responsibility for conduct in this world; and a continued existence in the world of spirit. If this definition is correct all well-informed people will admit that Spiritualism is pre-eminently a religion, or, as I prefer to put it—it is religion pure and simple.

"Vir" says that the advocates of Spiritualism being a religion "have never advanced a single argument to show that it is so"! Really, I do think that people who lack information



should not be so dogmatic. Let him, for instance, attend the next public meeting at which such mediums are present as Mrs. Britten, Mr. and Mrs. Wallis, or Mr. J. J. Morse, and gather from them evidence of his lack of knowledge. "Vir's" description of the religious man applies to the Spiritualists—as far as it goes. Who more than a Spiritualist knows the importance of carrying religion into his everyday life? Who knows as well as he does that "as he sows, so will he reap"? "Vir" says "a narrow religious Spiritualist" might reasonably say that he believed in full compensation in the next world, and "content himself by doing nothing to help his fellows." I maintain that such is not true of any Spiritualist I am acquainted with; in fact, my experience goes to prove that of all religious bodies Spiritualists come first in taking an active interest in reform of all kinds, and are the last people on earth to "content themselves by doing nothing"! The fear that death ends all does not, as a rule, tend to make men reformers and cause them to make a Heaven here; there are noble exceptions, but where there is no high ideal the tendency is to make the best of this world—from an animal point of view.

"Vir" says religious Spiritualists "fail to recognise that we are spirits here and now"! That is just what we do recognise!

Again, no intelligent Spiritualist places such unreasonable reliance upon spirits, and what they say, as "Vir" says they do. Then, he shows a lamentable lack of knowledge in saying that his experience is that evidence of spirit guiding and teaching is extremely feeble. He surely knows nothing of the experience of the late editor—W. Stainton Moses—whose chief control, "Imperator," said on one occasion: "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation"—in direct opposition to the views held by that worthy ex-clergyman.

As I am asked the question, I reply, No; I do not think anyone can be a Spiritualist unless he ceases to be a Church of England member, Methodist, Baptist, Presbyterian, Agnostic, &c., as the case may be. If he does no more than satisfy himself of *spirit return*, then he might consistently remain in the orthodox faith; but if he pursues his inquiries further, and obtains from those visitants knowledge of their experience in that world which the "orthodox" are only in a position to theorise about—then, I say, he is false to truth, and is sailing under false colours, if he remains a member of a Church which he knows is established to teach what is not true. Spiritualism and orthodox Christianity cannot, in my opinion, work together; if one is true, the other is false. "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

J. FRASER HEWES.

SIR,—Your correspondent, in December 8th issue, asks this question. Sometimes meanings are made clear by considering their opposites.

Spiritualism has its negative as well as its positive side. Negatively, it is *not* a religion; that is, if religion consists in beliefs, forms, ceremony, rites, priests, vestments, books, mechanical or artistic arrangements, fonts, windows, altars, chanting, reading, preaching, &c.; all these, and more, exist *without religion*, and Spiritualism in this sense is not a religion. These performances only show the concept of this materialistic age as to its estimate of what religion is, and without some such repetitions religion, to many minds, would appear to have disappeared. This is not the religion of Spiritualism. In this sense, certainly, Spiritualism is *not* a religion.

Yet I claim that Spiritualism "pure and simple" *is* religion. What is the whole of religion? Is not love the Alpha and Omega?

If love be absent I am found  
Like tinkling brass an empty sound.

"Whosoever loveth is born of God." This atmosphere of love evidences the Divine Nature; this is the re-binding (re-ligature). God is love, and when this is discovered there is union with the Infinite, and the command to love God is needless, for the truly religious Spiritualist cannot help it. Spiritualism is religion *per se*, God's Fatherhood and Man's brotherhood are the great factors of all true spiritual life. Without these, all ecclesiastical paraphernalia are rotten counterfeits.

True religion is love, and if Spiritualists are without this they should read and learn the description by the Spiritualist of Tarsus. (See 1 Corinthians, chap. xiii. Only thirteen verses.)

BEVAN HARRIS.

#### Materialisation Séances.

SIR,—False conclusions are likely to be drawn by inexperienced investigators, who, in "wrestling with the angels," find themselves "in possession of the mortal"; and so determine, to their own satisfaction, that the manifestations are not of the spirit. The necessity for a medium points to the source from which the form is drawn, while from the recorded observations of the process, it would appear that there are degrees or stages in the evolution of the form manifestation. Commencing with entrancement of the medium, a nebulous appearance issues, gradually becoming dense, and eventually moulded into recognisable form, separate from, but part of, the medium. This process would seem to suggest a temporary transposition of some portions at least of the medium, and the necessity for their ultimate coalescence after the purpose is served. Some distinction should be made in alleged exposures, as, unless there is clear proof of the introduction by the medium of drapery, masks, or other paraphernalia (as in Mrs. Williams' case), there is risk of very grave injustice being done to genuine mediums, and discredit thrown upon their previous record. Where a medium has for years given proofs of form manifestations, under satisfactory conditions for efficient observation, it seems unwise to hastily condemn such a medium on a single instance of apparent exposure. In such cases is it not possible for an element of mischief to arise from the action of "the adversaries," both in the seen and unseen, which may explain much which is at present problematical?

Durie Dene, Bibbsworth-road,  
Church End, Finchley, N.

THOMAS BLYTON.

SIR,—Into the merits of the controversy regarding the recent alleged exposure of Mrs. Mellon I do not intend to enter. That is a matter for proof, and, meantime, evidence is certainly wanting to show any fraudulent accessories such as were found in the case of Mrs. Williams. Mrs. Mellon's record is so clean and she has stood so many tests both here and on the Australian Continent that I trust she will emerge triumphantly from the controversy after further test séances. Meantime, my purpose in taking up this subject is to point out that any of your readers who choose to turn up the file of "LIGHT" for December 24th, 1892, will find an account given by me with all the care and accuracy in my power, detailing what I know of the personality named "Geordie," who is certainly a very real person to us. He was photographed in the garden of a cottage situated near Granton (three miles from Edinburgh) about twenty years ago, in broad sunshine, while the medium (Miss Fairlamb, now Mrs. Mellon) was lying entranced in a small tent on the ground, and after she had been thoroughly searched. A copy of the photograph is still in my possession. It was got from the person who took it, and who is still alive. He is a gentleman of the highest character, and his testimony and that of the only other individual present would be accepted in any court of justice in the kingdom.

With regard to my experiences with "Geordie" and "Cissy," under strict test conditions, I can only refer to the article in question; and have to add that Mrs. Mellon came to my house and complied with every condition imposed by us. The circle was our own, and the cabinet (a curtain) put up by ourselves. Apart from my own experiences, and that of the persons present on these two occasions, abundant testimony can be got, both here and also in Glasgow and Newcastle, as to "Cissy" and "Geordie" being real and tangible persons coming in contact with the sitters at Mrs. Mellon's séances in private houses; and such persons can, I have no doubt, testify as to Mrs. Mellon's *bona fides* and splendid powers as a materialising medium.

My experience of materialisation has been limited to four séances, and, undoubtedly, those held by us with Mrs. Mellon were deeply interesting and convincing. All the same, it is a form of psychic manifestation at which, in my view, owing to the dim light, and the necessity for a cabinet, the elements of suspicion are bound to enter, and at which (at least such is my experience) the materialised forms can rarely be fully recognised. When I read wonderful accounts of so-and-so having recognised a lost one as appearing on the scene at these séances, all I can say is, that such a clear manifestation has never yet been vouchsafed to me even under exceptionally favourable conditions. The only two persons clearly seen by me at Mrs. Mellon's séances were "Geordie" and "Cissy," and both were quite distinct. The latter took a ring from off the finger of a



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gentleman on the other side of our circle, and came over and placed it on mine, and I distinctly felt her little fingers as warm and fleshly as my own. All this time I heard Mrs. Mellon breathing in a deep trance within three or four feet of me, behind the curtain, and when the séance was over she was found to be still in the same condition.

I have stated plain facts occurring under my most careful observation, and it will surprise me a good deal if I find that "Geordie" and "Cissy" have been found to have mysteriously disappeared at the Antipodes. "EDINA."

SIR.—For some years I have known and respected Mrs. Mellon as a true and honest medium, and I have had good opportunities to enable me to come to that conclusion, as she lived in my house when in Liverpool. I have never known her to refuse to give any reasonable test; in fact, she, herself, has proposed the most rigid tests when about to give a séance.

I was at a séance (not Mrs. Mellon's) about twenty years ago. Many of the sitters were sceptics. A male form materialised in such a manner that the wall and furniture could be seen through him. He stood by the cabinet holding his light, or what appeared to be an oval stone about four inches long, in his hand, the said stone giving a good light. Someone asked him to walk across the room, and he replied, "If you all give me your promise that no one will touch or interfere with me I will do so." The promise was given by all. I was sitting about the furthest from the cabinet, say four yards. He came over to me and, at my request, rubbed my face with the stone. As he crossed the floor someone threw a penny piece through the form. The form darted back into the cabinet and in a short time made an indignant protest against such insane conduct. He said, "This is the second time I have had great difficulty to save the life of my medium," and he asked whether we had any idea of the serious position in which we should be placed (more especially the thrower of the penny) if his medium was found dead at the conclusion of the séance.

I think it would be well if anyone who purposes to seize a materialised form at a séance would put the above question to him or her self before doing so. There is no necessity to seize a form or medium to expose a fraud; that is a very rough and unscientific way, and far more likely to do harm than good.

7, Nursery-street, Fairfield, Liverpool. H. J. CHARLTON.

[Our correspondent has kindly sent us extracts from the Sydney "Daily Telegraph." We had already seen that paper and many others, and, having gone through them very carefully, had concluded that no good purpose would be served by quoting them. It is sufficient to say that every statement made in the affidavits of Mrs. Mellon's accusers has been flatly contradicted in every detail in statutory declarations of other witnesses who had equally good opportunity of seeing what occurred. Clearly, then, the charge of fraud has not been sufficiently established; and under the circumstances it is only fair that, in judging Mrs. Mellon, we should concede to her all the credit to which she is justly entitled from a hitherto unsullied reputation.—ED. "LIGHT."]

### SOCIETY WORK.

245, KENTISH TOWN-ROAD, N.W.—Sunday next, at 7 p.m., Mr. J. B. Astbury; Thursday, at 8 p.m., séance, Mrs. Mason.—J. H. B.

ISLINGTON SPIRITUALISTS' UNITY MEETING.—The societies lately meeting at King's Cross and Wellington Hall have united, and will shortly commence meetings on Sunday evenings at Myddelton Hall, Islington; particulars in due course.—J. C. B.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Beneficial results have been gained at our meetings, many having reached the knowledge of spirit return. Sunday next, at 7 p.m., clairvoyance, Mr. Coote; Monday, 8 p.m., clairvoyance, Mr. Coote; Thursday, 8 p.m., developing circle; Saturday, 8 p.m., clairvoyant séance.—W. G. COOTE.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—The executive of this society having been compelled to suspend their Sunday meetings and séances until they can secure suitable premises, intend holding a special meeting of members and friends who are interested in the cause at an early date in the New Year, of which due notice will be given.—R. ELLISON.

218, JURILEE-STREET, MILE END-ROAD.—On Sunday last Mr. Bradley gave an interesting address, which was highly appreciated by the audience. On Sunday next Mr. Preyss will give an address on "Different Degrees of Spirit Manifestations." Speakers having vacant dates for January will oblige by communicating with Mr. Marsh.—W. MARSH.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—A social gathering of the Association will be held on January 7th (Monday), 1895, at Cavendish Rooms, at 8 p.m. Tickets, including refreshments, 1s. each; to be obtained at the rooms on Sunday, and of Mrs. Everitt, Lilian Villa, Holder's-hill, Hendon, N. W., Miss Rowan Vincent, 31, Gower-place, W.C., and others.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening last, Mr. H. Boddington gave a short address on "How we by our lives here create our future in spirit-life." Miss Mackay recited "The Story of the Faithful

Soul." Miss S. Boddington, Mr. Beel, and Mr. Payne also gave short addresses.—CHAS. M. PAYNE, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Dr. Reynolds will take our platform on Sunday, December 23rd; Friday for inquirers. We had quite a treat on Sunday, when Mr. Long gave an able discourse on "Death," which was highly appreciated. Mrs. Bliss's control, "Vigo," gave also a few impressive words to us. Mr. Young made a few inspiring remarks. Chapman rendered a solo, which was highly applauded. Miss hall was again crowded to overflowing. We want a hall here to member of the committee, or by me, at 23, Keogh-road, Stratford.—THOS. McCALLUM.

111, CLARENDON-ROAD, NOTTING HILL, W.—At our service on Sunday last, Mr. J. B. Astbury delivered a very eloquent discourse upon "Spiritualism: Its Evidences and its Facts." The lecturer referred principally to the testimony of some of the greatest scientists in support of our truths. Sunday next, at 7 p.m., Mr. G. D. Wyndoe; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle. Our first social gathering will take place on Boxing Night, from 7 p.m. to 12 p.m.; concert and dance. Mrs. A. Bingham will appear in costume as Old Mother Shipton, and as a gipsy for palmistry, in aid of the fund for extending our work in our new hall. Tickets, 1s., of Mr. Mason. A hearty welcome to all.—J. H. B.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday, Mr. J. M. Dale delivered a vigorous protest against the commonly accepted notion that perfect peace and happiness are only to be found on the other side of the grave. He denied the truth of this, and said that Spiritualism had taught him that "now is the accepted time," that bliss is within the reach of all now, and does not require to be waited for. He related some interesting experiences from his own life in support of his conclusions, showing how he came to understand that "death is a second mightier birth." The speaker contrasted the demeanour of a Spiritualist and a non-Spiritualist when a beloved one leaves for the spirit world. A most interesting discussion, as usual, followed the address. Meeting on Sunday next, at 7 p.m., Mr. R. Boddington.—J. B., Sec.

THE SOUTH LONDON SPIRITUALISTS' MISSION.—The annual New Year's social meeting and soiree will be held at Winchester Hall, High-street, Peckham, on New Year's Eve, Monday, December 31st. There will be an interesting programme of songs, dances, games, &c., commencing at 8.30 p.m. Refreshments will be provided. All friends are invited to join us on this occasion. Tickets, 1s. each, must be obtained on or before Thursday, December 27th. They may be had of the officers of the mission, at the Surrey Masonic Hall, on Sunday next, or at Mr. W. E. Long's, 35, Station-road, Camberwell. Sunday next, Masonic Hall, Spiritual gathering; speaker, Mr. W. E. Long. Commencing at 6.30 p.m. sharp.—CHAS. M. PAYNE, Hon. Sec.

CHESTOW HALL, HIGH-STREET, PECKHAM.—On Sunday Mr. James Burns favoured us with an address on "Man as a Model of the Spiritual Universe." Aided by sectional charts of the human head and a well preserved skull, Mr. Burns gave an address full of absorbing interest, and the sympathetic audience materially assisted in supporting the lecturer, who was in doubt as to fulfilling his engagement owing to ill-health. A class for this study will be shortly commenced under the instruction of Mr. Burns. On January 10th Miss Marryat will give her lecture, "There is No Death," at Peckham Public Hall, in aid of the funds of our society. Tickets and all information may be obtained of the secretary or the stewards. Shortly afterwards Mr. Burns will at the same place give his famous lantern lecture. Full announcements next week. On Sunday, at 7 p.m., Mr. Butcher, trance address. On Tuesday, open circle and healing.—W. H. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. E. W. Wallis, the Editor of the "Two Worlds," delivered under spirit influence a discourse entitled, "The Power, Purposes, and Principles of Spiritualism." Mr. Thomas Everitt occupied the chair, and introduced the lecturer in a few remarks characterised by warmth and earnestness. Mr. Wallis's address was throughout clear, fluent, and vigorous, and gave great satisfaction to a large and sympathetic audience. The guides of Mr. Wallis effectively combine the sweetness of spirituality with the light of intellect. A somewhat unusual, but none the less pleasing and welcome feature was the singing of a solo by the speaker at the close of his address. Miss Samuel also gave a meritorious rendering of "The Lost Chord." The choir, which is now nearly up to its full strength (lacking only a capable bass), acquitted itself creditably of the choral portion of the proceedings. It is to be wished, however, that it could choose something brighter than the dirge-like melodies of old-fashioned Methodism for its hymn-tunes. The suggestion is made in all kindness, and with a full appreciation of its vocal talents.—D. G.

THE directors of "La Irradiacion" have commenced the issue of a series of portraits of eminent Spiritualists—commencing with Allan Kardec, to be followed by Mr. Crookes and Dr. A. R. Wallace. Copies may be obtained from the office of "La Irradiacion," Madrid, at the cost of one peseta, or one shilling, each.